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THE TARGUM TO CANTICLES ACCORDING TO
SIX YEMEN MSS. COMPARED WITH THE
'TEXTUS RECEPTUS' (ED. DE LAGARDE)

By RAPHAEL HAI MELAMED, New York.

INTRODUCTION.

1. THE Targum, in its stage of oral transmission antedates the destruction of the second Temple,¹ but it was not until the third or fourth century that some of the books were committed to writing,² and certain versions received the sanction of the Synagogue. The time and place of the final redaction of the various versions in the several parts or books of the Scriptures, and their relation to one another, are still mooted questions. This much is certain, that the texts as we have them to-day, bear in

¹ Cf. Meg. 3 a, where tradition ascribes the origin of the institution of oral translation of the Scriptures into Aramaic, to Ezra. Cf. also Ned. 37 b, Jer. Meg. 74 d, Gen. R. 36, Sanhed. 21 b.

² The earliest official written Targum may probably be traced to Babylon, where the Onkelos T. was the first to receive the authority of the Rabbis. This Targum must have been written about the third century, since its Masorah dates from about this time. Cf. Bacher, *JE.*, XI, 58; A. Berliner, *Die Masorah zum Targum Onkelos*, Leipzig, 1877; S. Landauer, *Die Massorah zum Onkelos*, Amsterdam, 1896. There are, however, traces of a written Targum earlier than that, although not officially sanctioned. In the time of Gamaliel I, a Targum to the book of Job was brought to him, which he ordered withdrawn from circulation. This same Targum made its reappearance in the time of Gamaliel II. Cf. Shabbat 115 a, Tosephta Shabbat XIV, Jer. Shabbat 15 c, Maseket Soferim V, 15; see also Grätz, *MGWJ.*, 1877, 87, who maintains this to have been a Greek translation. Further, the statement made in the Mishnah, Yad. IV, 5 refers no doubt also to a written Targum.

their content the impress of successive ages and traces of varying linguistic influences.

2. The official Targum on the Torah, called by the name of Onkelos,³ is Palestinian in origin and dialect,⁴ but its final redaction and authorization took place in Babylon about the third century,⁵ where, as some believe, its vocabulary and grammar were slightly influenced.⁶

3. Parallel to the Onkelos, is the unofficial Jerusalem Targum I,⁷ of a mixed Palestinian and Babylonian

³ This name, which is based on the passage in Meg. 3 a, arose in the post-Talmudic period, through confusion of the Aramaic translation of Scriptures with the Greek version of Aquila. Cf. *PRE.*³, III, 106; *JE.*, XII, 58; Buhl, *Kanon und Text*, 1891, p. 173.

⁴ Cf. Nöldeke, *Mandäische Grammatik*, p. 108; F. Rosenthal, *Beth Talmud*, II and III; Berliner, *Targum Onkelos*, p. 107. See also F. Hommel, *Theol. Littbl.*, 1902, col. 206, who maintains it to be a product of Babylon.

⁵ According to Berliner, Onkelos was compiled by the second century; Volck, however, places it in the fourth century, at the earliest. Cf. Berliner, *Targum Onkelos*, *passim*; *PRE.*³, III, 106.

⁶ Nöldeke, *Die semitischen Sprachen*, 1887, p. 32; *Die alttest. Lit.*, 1868, p. 257; *Mandäische Grammatik*, p. xxvii; Dalman, *Aram. Gram.*, p. 13; Bacher, *JE.*, XII, p. 59.

⁷ This Targum is now known generally as Jerusalem Targum I. It also bears the name of 'Pseudo-Jonathan'. It was not universally known during the early Middle Ages, the following apparently being the only ones who knew of its existence: Sar Shalom Gaon (*Sefer Sha're Teshubah*, 1858, 29 c), Hai Gaon (Harkavy, *Teshubot hageonim*, 124 f., 6 f., Berliner, *Targum Onkelos*, II, 173 ff.; *RÉJ.*, XLII, 235). Citations from it are to be found in the Aruch (cf. Dalman, *Gram.*, 29 and 30), while Judah ben Barzillai and R. Meir of Rothenberg also speak of it (cf. Dalman, *ibid.*, and Bacher, *JE.*, XII, 60). After the fourteenth century, this Targum was erroneously called Targum Jonathan, Menahem Recanati being the first to ascribe it to Jonathan ben Uzziel (cf. *JE.*, XII, 60). This mistake arose no doubt from a wrong analysis of the abbreviation 'תְּרַגּוֹן יוֹשֵׁלְמִי' (= *Targ.*). Cf. also the Zohar (I, 89 a) which contains the statement that 'Onkelos translated the Torah, and Jonathan the *Mikra*'; it is most probable that 'Mikra' here means the Prophets (Bacher, *l.c.*; *RÉJ.*, XXII, 46), but that it was misinterpreted to mean the entire Bible, and hence the Pentateuch also (cf. Ginsburger 'Pseudo-Jonathan', p. vii). Cf. also Zunz, *Gott. Vor.*, 80 ff.;

dialect,⁸ the nucleus of which originated in Palestine, probably earlier than the Christian era,⁹ but whose final redaction did not occur before the seventh century.¹⁰

4. Linguistically very similar to Jerusalem Targum I, are two other Targumim on the Torah, the fragmentary Jerusalem Targum II,¹¹ and the Jerusalem Targum III in glosses.¹²

Dalman, *l. c.* We have the evidence of Azariah dei Rossi (*Meor Enayim*, ed. Wilna, p. 127) that he saw two manuscripts of a Targum on the Pentateuch that agreed in every detail, named respectively 'Targum Jonathan ben Uzziel' and 'Targum Jerushalmi'. The *editio princeps* (Venice, 1591) of this Targum was printed from the first mentioned manuscript, which bore the wrong title and perpetuated the wrong name.

⁸ Cf Dalman, *Gramm.*, p. 32. There is evidence, likewise, that the Targum Onkelos exercised some influence over it.

⁹ Diverse opinions prevail among scholars as to the age of this nucleus. On the one hand it is claimed that there are elements antedating the Christian era and representing a Palestinian recension independent of the original of Onkelos. Cf. Nöldeke, *Die alt. Lit.*, p. 256; F. Buhl, *Kanon und Text*, p. 181; M. Ginsburger, *Jüd. Monatsschrift*, XLI, p. 349, note 2; Schürer, *Geschichte des jüd. Volkes*, I, p. 150; Bacher, *JE.*, XII, 61; E. König, *Einleitung in das AT.*, 1893, p. 100; Bacher, *ZDMG.*, XXVIII, 59 f. On the other hand, it is maintained that these elements are to be traced back to the original source of Onkelos, which was the parent of both, and furthermore, that the redactor of the Jerusalem Targum, while he used a recension of Onkelos current in Palestine, did not have access to a version of this Targum specific to Palestine. Cf. Dalman, *l. c.*, and *Worte Jesu*, I, 68 f.; Bassfreund, *Jüd. Monatsschrift*, XLIV, 481 ff.; *ibid.*, *Das Fragmenten-Targum zum Pentateuch*, Breslau, 1896; Lerner, *Anlage und Quellen des Ber. R.*, 64.

¹⁰ The Christian and Muhammedan religions are mentioned several times, and also the names of a wife and daughter of Muhammed. An African manuscript mentions the fall of Constantinople, 1453, but this must be an addition by a later scribe. Cf. Dalman, Bacher, &c.

¹¹ Dalman, *Gramm.*, p. 33; cf. Bassfreund, *Das Fragmenten-Targum zum Pentateuch, sein Ursprung und Charakter und sein Verhältniss zu den anderen pentateuchischen Targumim*, Breslau, 1896; Ginsburger, *Pseudo-Jonathan*, 1903.

¹² Dalman, *Gramm.*, p. 29. These glosses bear the superscriptions,

5. Corresponding closely in vocabulary and grammar to the Onkelos Targum,¹³ is the Targum to the Prophets, which received official sanction only in Babylon, where its final redaction occurred in the fifth century.¹⁴

6. An official Targum to the Hagiographa never existed, but there are Targumic versions to most of the books,¹⁵ which are independent in origin and character. In content,

ת' ירושלמי, נסחא אחרינא, תוספתא. These have been published in early editions of the Pentateuch (Lisbon, 1491; Salonica, 1520; Constantinople, 1546; Venice, 1591. Passages parallel to Exod. 13. 17 and 14. 21 are also found in the *Maḥzor Vitry*, 167, 305 ff.) and more recently by Ginsburger from manuscript sources (M. Ginsburger, *Das Fragmenten-Targum*, 1899, pp. 71-74; J. Bassfreund, *Das Fragmenten-Targum zum Pentateuch*, 1896, pp. 40-44 (reprints from the earlier editions); cf. further, H. Seligsohn, *De duabus Hierosolymitanis Pentateuchi Paraphrasibus*, I, 1858, p. 37 ff.; Perles, *Jüd. Monatsschrift*, 1876, p. 368 f.; A. Epstein, *RÉJ*, XXX, pp. 44-51).

¹³ Dalman, *Gramm.*, p. 16. This Targum was traced back by tradition to be the work of Jonathan ben Uzziel (*Megillah* 3 a). Luzzatto identifies this Jonathan with Theodotion, as Onkelos is identified with Aquila. As early as the time of the Babylonian Amora, Joseph bar R. Ḥiyya, it was generally accepted, and quoted with great frequency in the Academies (cf. Bacher, *Ag. Bab. Amor.*, p. 103). Hai Gaon apparently considered R. Joseph to be its author, but he was probably its earliest redactor (cf. *Aruch*, II, 293 a, 308 a). Cornill views this Targum as of greater antiquity than that of Onkelos, since it is more paraphrastic in character and free from anti-Christian polemics (Cornill, *Einleitung in das AT.*, 1893, p. 308). But this view is untenable since these qualities issue from the nature of the prophetic books which are more didactic than the Pentateuch, and from the total absence of anti-Christian polemics in the Babylonian schools (cf. Dalman, *l. c.*).

¹⁴ It seems probably certain that the redactor of this Targum had before him the Targum Onkelos (cf. the translations in Judges 5. 26 with Deut. 22. 5; 2 Kings 14. 6 with Deut. 14. 6; Jer. 48. 45, 46 with Num. 21. 25, 29); but opinion is divided as to whether the redaction is the product of one hand. There are numerous parallel translations and obviously later interpolations to be found (cf. Eichhorn, *Einleitung*, I, sec. 217; Berthold, *Einleitung*, II, p. 580).

¹⁵ There is naturally no Targum to Ezra, Daniel, and Nehemiah.

they vary from strict literalness to amplified Midrash, manifested on the one hand in the Targum to Proverbs,¹⁶ and on the other, in the Targum to the Five Scrolls.¹⁷ Linguistically, they are composite in character¹⁸ and their sources likewise are a mixture of very ancient material combined with later matter drawn from Palestinian and Babylonian literary compilations.¹⁹ Their redaction took place sometime between the fifth and eighth centuries. The Targum to Canticles, which is here published, was probably written in the latter period, there being traces of Arabic influences.

7. Finally, a Jerusalem Targum to the Prophets and Hagiographa also seems to have existed at some time,

¹⁶ This Targum agrees in major part with the Peshitta version, with which it probably shares a common source, cf. Nöldeke, in *Merx's Archiv*, II, 246 ff.; Baumgartner, *Étude critique sur l'état du texte du livre des Proverbes*, Leipzig, 1890, 267 ff.; Geiger, *Nachgelassene Schriften*, IV, 112.

¹⁷ It is interesting to note that there are three Targumim (cf. *Catal. Codd. MSS. Bibl. Bodl.*, I, p. 432; Eichhorn, p. 437) on the Book of Esther and that the Targum to this book is the only one of the Hagiographa books which is recognized by the Halakah, cf. Masek, Soferim, XII, 6. Some believe that Targum II on Esther is a Palestinian parallel to the first. Cf. Merx, *Chrest. Targ.*, ix; Bacher, *JE.*, XII; Dalman, *l. c.*

¹⁸ Psalms, Job, and Chronicles are linguistically similar to the Jerusalem Targum to the Pentateuch, that is, they are of a mixed character and were produced about the same time. Cf. Bacher, *Jüd. Monatsschrift*, XX, 208; XXI, 408, who seeks to make these Palestinian in origin and of about the fourth or fifth century; see also Baethgen, *Jahrb. f. Prot. Theol.*, VIII, 447, 455 ff. Rosenberg and Kohler show that the ground-work of the Targum on Chronicles is as early as the fourth century, although its redaction did not take place until the eighth century; cf. Geiger's *Zeitsch.*, VIII, 72 f., 135 f., 263 f. It is interesting to note that Jerusalem Targum I and II are quoted in this Targum; cf. *PRE.*³, III, p. 110.

¹⁹ Dalman, p. 35. Cf. 5. 14, where the names of the precious stones in the breast-plate of the High Priest are mostly Arabic. Cf. also below, § 36. See further, S. Landauer, *Orientalische Studien*, pp. 505 ff.

of which at present only fragments and glosses are known.²⁰

8. With the invention of systems of vocalization,²¹ the consonantal text of the Targum, as in the Hebrew original, was provided with symbols fixing the pronunciation in accordance with the tradition locally prevalent. Three distinct types of vocalization are now known to have existed; (1) the so-called Tiberian²² system, or the sublinear, the only one known prior to 1839; (2) the Babylonian²³ system, or the superlinear, discovered in 1839; and (3) the Palestinian²⁴ system, also superlinear, which was discovered in 1894.

²⁰ Lagarde published marginal glosses of the Prophets from the Reuchlin Codex. Cf. *Prophetae Chald.*, 1872, pp. vi-xli; fragments from Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Amos, Jonah, and Zechar., are found in this Codex. Some corrections from a manuscript are to be found in Baer-Delitzsch, *Liber Jerem.*, p. vi, note 1; cf. further, Bacher, *ZDMG.*, XXVIII, 1 ff.; Dalman, *Aram. Dialektproben*, p. 12. According to Kohut, the Aruk quotes from a Targum Jerushalmi to the Prophets and Hagiogr. Cf. Zunz, *Gott. Vort.*, p. 80 ff. But these are not always dependable and they may be only variants of the current Targumim. See Dalman, p. 29 f.

²¹ Cf. C. Levias, *JE.*, XII, 446 ff.

²² It is by no means settled that the names used for the vowel systems are accurate. They indicate at most the place of their usage rather than of their origin. Cf. Neubauer, *JQR.*, III, pp. 604-22; Margoliouth, *Transactions of the Ninth Congress of Orient.*, II, London, 1893; Nöldeke, *Mand. Gramm.*, Introd., p. 5; Barnstein, *Targum Onkelos*, pp. 6-7; Kahle, *Massoret. des Ostens*, Leipzig, 1913, pp. 204, 157 ff.

²³ Three distinct types have been distinguished in the development of this system: (1) the simple type as shown in Targum MSS. and Neo-Hebrew texts; cf. Merx, *Chrestomath. Targum*, p. xv; Margoliouth, *Proceed. Society Bibl. Arch.*, XV, p. 165 ff.; Praetorius, 'Über das Babylon. Punkt. des Hebr.', *ZDMG.*, LIII, 181-96; Friedlander, *Monatsschr.*, 1894, 215. (2) The complex or composite type found in Codex Petropolitanus dated 916, Berliner, *Festschrift*, pp. 18, 30. (3) The type exemplified by the Berlin MS. Or. qu. 680; Friedlander, *JQR.*, VII, 564 ff.; *Proceed. Soc. Bibl. Arch.*, 1896, pp. 86 ff.; Kahle, 'Beiträge zur Geschichte der Hebr. Punkt.', in *Stade's Zeitschr.*, XXI, 273 ff.

²⁴ Until all material shall be made available, the varying stages of

9. It is probable that these various systems of vocalization influenced one another to some extent, and that in the form we now know them, do not represent the original character of their respective types.²⁵

10. The Tiberian system of punctuation, it seems, was not originally adaptable for Aramaic texts.²⁶ Hence it is quite probable that in the earliest texts of the Targum supplied with vowels, the superlinear system was used, and that with the more universal usage of the sublinear system the former was transposed into the latter.²⁷

11. Some internal evidence as well as external testimony points to this fact. A comparison of the text of the Targum, as contained in the Sabbioneta edition,²⁸ with the genuinely Babylonian MS. Or. qu. 680, strikingly reveals their common source of origin. Notwithstanding the many corrupt forms it contains, the Sabbioneta text shows all the ear-marks of a Babylonian or superlinear punctuation.²⁹ The same may be said of the Parma MS. de Rossi, No. 7.³⁰

12. Furthermore, an explicit statement is found in the Codex de Rossi, No. 12, of the Parma Library, that it was transcribed into the sublinear system from a copy pointed with superlinear vowels.³¹

development in this system cannot be definitely fixed. It may be assumed, however, that the still unpublished Genizah Fragments are of the oldest type. Kahle, *Der Masoretische Text*, p. 29, note 1. An intermediate stage was published in C. Levias's article in the *AJSL.*, XV, and in the text of Neubauer, *JQR.*, VII, 361 and Kahle, *Stade's Zeitschrift*, XXI, 273. the third stage is presented.

²⁵ Kahle, pp. 157, 158.

²⁶ *Ibid.*, p. 204.

²⁷ *Ibid.*

²⁸ Berliner, *Targum Onkelos*, I.

²⁹ Kahle, p. 205 ff., Berliner, *Targum Onkelos*, II.

³⁰ *Ibid.*, Berliner, p. 132 f.

³¹ Cf. Kahle, 205, H. L. Strack, *Zeitschrift f. d. Luth. Theol. u. Kirche*, XXXVI, 1875, p. 622. Berliner, *Targum Onkelos*, 134.

13. Thus it appears that the superlinear vocalization is probably the oldest known in the Targum texts, and that this system, due to its gradual disuse, was changed into the one common now.³²

14. This transposition of the Targum vowels led naturally to inaccuracies and mistakes, which multiplied in proportion to the number of new manuscripts written and new editions published. Elias Levita, in his Introduction to the Meturgeman, laments the confused state of the Targum texts, and the multitudinous variations in vocalization which then existed. He, as well as Buxtorf and others, proposed to bring some order into the chaos by correcting these texts on the basis of Biblical Aramaic.³³ This was done to some extent,³⁴ but the method possesses no scientific value.³⁵

15. Such was the state of Targumic texts until the discovery of the Yemen MSS. threw a flood of light upon this department of Semitic learning, and stimulated active research therein. These MSS. have proved of invaluable

³² It is at present impossible, with the evidence available, to come to a final judgement in this matter. It may be that the Tiberian system of punctuation was originally employed for Targum texts in those localities where it prevailed for Hebrew, and that we have to-day an independent Tiberian tradition in these texts. But this cannot be settled, as Lagarde has pointed out, until all the pure Tiberian manuscripts shall have been carefully studied and compared. Cf. Lagarde, *Mitteilungen*, II, 174. And even if this should be conclusively established, which seems dubious (cf. Kahle, 204), nevertheless, the worthlessness of the current Tiberian Aramaic texts is established beyond doubt.

³³ Berliner, p. 185 f.; Merx, *Chrest.*, viii; *idem*, 'Bemerkungen über die Vocalisation der Targume', *Verhandlungen des Fünften Internationalen Orientalisten-Congresses*, 1881, I, p. 159 ff. Mercier and others corrected the Targum on the basis of Syriac.

³⁴ *Idem*.

³⁵ Merx, *Chrest. T.*, viii ff.

aid in the reconstruction of the Targumic text and its grammar, which Levita despaired of producing with the material then available.

16. Numerous works have already been published upon the basis of these Yemen MSS.

(1) Merx published a goodly number of excerpts from MSS. in the possession of the British Museum, covering sections of the Pentateuch, the Prophets, and the 'Dream of Mordecai'.³⁶

(2) Prätorius has published the Targum to Joshua³⁷ and Judges³⁸ after Berlin codices.

(3) Dalman used for his Grammar, Aramaic Dictionary, and Specimens of Aramaic Dialects, Prof. Socin's MSS. and codices in the British Museum.³⁹

(4) Barnstein used for his work on the Onkelos to Genesis a MS. of the British Museum, a Montefiore codex, and a MS. belonging to Dr. M. Gaster.⁴⁰

(5) The complete Targum to Onkelos was published by the Yemenite Jews, with vowels transposed into the sublinear system.⁴¹

(6) Wolfson published from a Berlin MS. the first twelve chapters of the Targum to Jeremiah.⁴²

(7) Silvermann issued the first ten chapters of the Targum to Ezekiel from the same source.⁴³

(8) Alfred Levy published the Targum to Koheleth based upon British Museum MSS. and a Gaster codex.⁴⁴

³⁶ *Porta Linguarum Orientalium*, VII, Merx, *Chres. Targumica*, Berlin, 1888.

³⁷ *Das Targum zu Josua in Jemenischer Überlieferung*, Berlin, 1899.

³⁸ *Das Targum zum Buch der Richter*, Berlin, 1900.

³⁹ *Aramäisch-Neuhebräisches Wörterbuch*, Frankfurt a. M., 1897-1901.

⁴⁰ *The Targum of Onkelos to Genesis*, London, 1896.

⁴¹ *The Torah*, Jerusalem, 1894-1901.

⁴² Halle, 1902.

⁴³ Strassburg, 1902.

⁴⁴ Breslau, 1905.

(9) Kahle issued numerous extracts of the Targum based upon codices in Cambridge, Oxford, and Petrograd.⁴⁵

17. The following edition of the Targum to Canticles is based on six manuscripts of Yemen origin, and on the text contained in Paul de Lagarde's *Hagiographa Chaldaica*. The texts, hitherto current, were reprints of the *Editio princeps*, issued by Bomberg in Venice in 1517, into which numerous errors and corruptions have naturally crept. While the Lagarde edition re-established the original Bomberg consonantal text, no attempt has yet been made to compare this with the text current in Yemen, nor has any effort been made to establish its vocalization.

The following manuscripts have been used in the preparation of this work :

A.

18. MS. A is part of Or. 1302, in the possession of the British Museum. The Targum of Canticles covers fols. 154 a-186 b. A photographic reproduction, three-quarters of the original size, is in the possession of the Dropsie College.⁴⁶

The writing is in clear square characters, twenty-four lines to a page, and measures, without margins, $5\frac{1}{2}'' \times 3\frac{3}{4}''$. The Hebrew verses are each followed by the Targum, an Arabic translation of the Hebrew verse, and

⁴⁵ Kahle, *Masoreten des Ostens*, Leipzig, 1913.

⁴⁶ I take this opportunity of thanking Dr. Cyrus Adler, President of the Dropsie College, for securing and placing at my disposal the photographs of MSS. A, B, E, and F. I also wish to express my indebtedness to the authorities of the British Museum, and of the Bodleian Library for their kindness in permitting these photographs to be made. I am likewise under obligation to the Rev. G. Margoliouth of the British Museum, and to Dr. A. E. Cowley of the Bodleian Library, through whose kindness I secured these reproductions.

by an Arabic commentary. In the Hebrew text both the Raphe sign and the dagesh are employed, while in the Aramaic the Raphe sign usually occurs over the letters ב ג ד כ ח. ש is diacritically marked.

B.

19. B is an Oxford MS., 2333 MS. Opp. Add., a photograph of which is in the Dropsie College. There are thirty-eight leaves in the photograph, the last seven of the original MS. having been omitted since they contain only the Arabic commentary.

The writing which is in square characters, covers $4\frac{1}{2}'' \times 2\frac{3}{4}''$, and contains generally twenty-six lines to a page.

The Hebrew verse is followed by the Targum, and by an Arabic translation and commentary. There are generally Raphe signs over the letters ב ג ד כ ח, as well as a diaritical mark over the ו. In the Hebrew text both the Raphe sign and the dagesh is used.

The MS. contains many marginal notes which cannot be deciphered from the photograph. On the margin of 13^r, 20^r, and 21^r some Rabbinic explanations of the text are found.

C.

20. MS. C, which dates from the sixteenth century,⁴⁷ belongs to the Jewish Theological Seminary of America, and came from the collection of Judge Mayer Sulzberger, who presented it to the library of that institution. It consists of thirty-one heavy paper leaves, $8'' \times 5\frac{3}{4}''$, written on both sides.⁴⁸

⁴⁷ Cf. A. Marx, *JQR.*, New Series, I, 65, 66.

⁴⁸ I take this opportunity of thanking Prof. A. Marx, the librarian of the

The writing which is in clear square characters covers $6 \times 4\frac{1}{4}$ " of each page, thus allowing ample margins on all four sides, except on the inner, where the binding materially reduces it.

There are generally seventeen lines to a page, occasionally, however, eighteen or nineteen. The edges are considerably worn out and crumbling, while the corners have been rounded off by wear. Leaves 25-8 inclusive were bound in reverse order.

The MS. ends at 8. 8 after giving two lines of the Targum. On 29^a some later hand wrote the concluding Hebrew verses of the book, 8. 9-14, with a massoretic note on the margin. One leaf in the middle, which contained the Hebrew and Targum of 7. 9-12 inclusive is also missing. The Hebrew and Targum of 3. 2 having been omitted in their proper place are inserted after 3. 5. Some later hand, however, wrote the Hebrew of 3. 2 in the margin after 3. 1.

Pages 1^a, 1^b, and 2^a contain an Arabic introduction written by a different hand. Each Hebrew verse is followed by its Targum and a literal Arabic translation of the Hebrew.

There are numerous marginal readings and superscriptions by two or three different hands, one of which is in a bad scrawl. A number of the marginal readings coincide with L, and appear to be corrected from it.

The inner margins in a number of places, and the upper left-hand portion of the last page, are so worn out that the writing cannot be deciphered.

The Hebrew text generally has a Raphe sign over the Jewish Theological Seminary of America, for placing this manuscript and the following one at my disposal.

letters בְּנֵר בְּפַת שׁ both in the Hebrew and the Targum is diacritically marked. A dagesh lene and dagesh forte are frequently found in the Hebrew words. These were inserted, sometimes by the original scribe, and sometimes by a later hand. A later hand pointed with sublinear vowels, and also inserted musical signs over many of the Hebrew verses.

In the Targum, the letters נְרֵבָת frequently have the diacritical Raphe sign, while occasionally a dagesh is also found.

D.

21. MS. D.⁴⁹ likewise belongs to the Jewish Theological Seminary of America. It is fragmentary in character, containing only eleven leaves, measuring 8" x 5½", written on both sides of heavy paper. Each side contains fifteen lines in a hand that is clear, but neither as fine nor as firm as C.

The fragment begins in the middle of the Targum of 1. 1, and continues to 2. 2. Only a few words of the Targum to this verse are given, when it breaks off to resume in the middle of the Targum of 7. 9. Continuing from this point until it reaches the Hebrew verse of 8. 2. the fragment ends.

Each Hebrew verse is followed by its Targum. Excepting an occasional dagesh in a Hebrew word there are no diacritical points of any kind. Some Hebrew words are pointed with sublinear vowels, and supplied with a few musical accents. Several words omitted in the text are placed in the margin.

⁴⁹ Cf. *JQR.*, New Series, I, 65.

E.

22. MS. E, is part of Or. 2375 in the possession of the British Museum. The Targum covers foll. 168^b-184^b. A photographic reproduction, three-quarters of the original size, is in the library of the Dropsie College.

The writing is in clear, square characters, in double column, twenty-four lines to each, and measures $7\frac{3}{4}'' \times 5\frac{1}{2}''$. On the margins is a massora parva, and at the bottom of each page a massora magna.

The Hebrew verses are pointed with sublinear vowels, and supplied with musical accents. A horizontal line over the letters **ת נ ר ב נ** indicates the Raphe sign, which line is also found over the letters **נ** and **א**. **ו** is likewise distinguished by a diacritical point. The dagesh is constantly used both in the Hebrew and Aramaic text.

The Hebrew verse is followed by the Targum, and by an Arabic translation of the former. The MS. frequently begins a word at the end of a line, and repeats the word, or part of the word, on the line following.

F.

23. MS. F is part of Or. 1476 of the British Museum, and covers foll. 1^b-27^b. A photographic reproduction is in the library of the Dropsie College.

Except that this MS. is poorly written, and in many places blurred and illegible, it is almost identical with E. The writing measures $4\frac{3}{4}'' \times 3\frac{1}{2}''$, and contains seventeen or eighteen lines to a page.

24. An analysis of the various texts reveals an essential difference between all the Yemen MSS. on one hand, and

the Lagarde text on the other. Apparently there are two underlying recensions, both of which have attained their present form independently of one another. These variations include independent readings, morphological and syntactical differences.

25. While it must be admitted, at the outset, that, on the whole L preserves a superior consonantal text, there are numerous independent readings and constructions in the MSS. which establish beyond question a different archetype and origin.

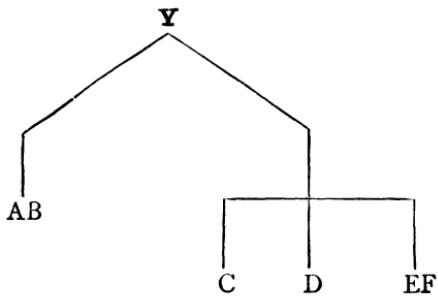
26. While all the MSS. form one group among themselves as opposed to L, they are by no means uniform in their readings. Indeed, a casual analysis of their respective texts reveals special affinities among several of them.

The six MSS. divide themselves into four distinct groups, all bearing the characteristic stamp of their common origin, but each possessing features peculiarly its own. Thus, A and B bear characteristics distinctively their own, and form one family group, while E and F are likewise especially and peculiarly related one to the other. Of course differences exist between A and B and E and F respectively, but most of these are traceable to individual peculiarities of their scribes. C stands apart, representing a group all its own, while D, though fragmentary, likewise possesses features distinctive to itself.

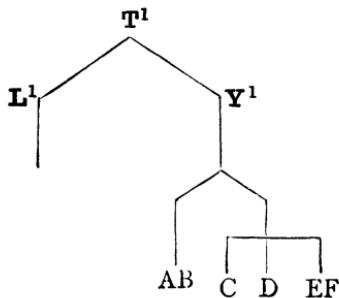
The frequency with which C contains readings peculiar to EF would indicate that it is more intimately related to that group than to AB. And likewise D possesses stronger affinities with both C and with EF than with AB. The fragmentary character of D, however, precludes any positive conclusions.

If we represent **Y** as the original Yemen text, as

distinct from the text of **L**, the following diagram would portray the various groupings of the MSS.:



And if **T¹** is made to represent the original Targum of Canticles and **L¹**, the original archetype of **L**, the following diagram would represent the grouping:



CHAPTER I
TEXTUAL VARIANTS

A. INDEPENDENT READINGS.

27. Convincing testimony for two independent recensions of the **L**(agarde) and **Y**(emen) texts, mentioned above, is to be found, for example, in the independent readings in 4. 12, in which the variants are scarcely to be accounted for, save on the ground of independent, original versions. **וְתַחֲלִיךְ טָמֵרָן וְגַנְיָן בְּאַנְפִּילָן וְחַתִּימָן בְּכָמְבוּעָ דְּמִין, L, Y.** While all of the Yemen MSS. are not uniform in their readings, their differences are only slight, and such as would be expected in MSS. coming from the hands of different scribes.

28. In 4. 11, we also have what appears to be independent readings of **L** and **Y**. **וּבְעִידָן דְּמַצְלֵין כְּהַנִּיא בְּעֹרְתָחָא** **דְּקוֹדְשָׁא זְלָחָן סְפֹתָהָן יְעָרָת דְּבוֹשָׁא וְלִשְׁנִיךְ נִינְפִּי צְנִיעָא בְּמַלְלָתִיךְ שִׁירָן וְתוֹשְׁבָחָךְ מַתִּיקָן כְּחָלָב וְדְבָשָׁ וְרִיחָ לְבֹשִׁי כְּהַנִּיא כְּרִיחָ אַלְבָנִין**. Apparently the reading of **L** **זְלָחָן** ‘to distil’ is better than **זְלָחָן** in **Y**.

29. In 5. 13, curiously enough, the same variants are to be found, the former having **וְלָחָן**, while **Y** has **וְלָהָן**. There is a strong possibility that the archetype of **Y** did not understand the rarer word **וְלָחָן**, and substituted the more common **וְלָהָן** for it. Then again the Hebrew texts in both places, **נְפָתָח** ‘to distil’ or ‘to drip’, would seem to require in its Aramaic paraphrase some such word as **וְלָחָ**. The text of **Y**, however, is clear, and points back to an independent version.

30. A further illustration of the independent versions of
VOL. X.

קבייע על לוח לבי רחימוטיך אחוי **L** and **Y** is found in 4. 9. בנסתא דישראל דמתילא לנינפי די היא צניעא קבייע על לוח לבי חיבת יותר די בניך די הוא צדיקא כחדן מן רבבי סנהדרין וכחדן מן מלכיא דבית יהודא דהות יהיבא כללא דמלכואה על צוריהה. The text of **Y** is apparently defective here, all the Yemen MSS. omitting the first clause. The Hebrew text which repeats קבייע על לוח לבי, seems to require the double passage, **לגבבנוי**. The scribe of the original Yemen version probably allowed his eye to wander in transcribing this verse, and inserted the phrase **לנינפי דהיא צניעא קבייע על** which belongs to the omitted clause, in the wrong place. The reading of **L** was corrupted in **Y** to **רבנן**, which also omits צדיקא די בניך. The text of **L** thus seems to be better preserved, although it is not beyond possibility that the shorter text of **Y** may have been the original reading. At any rate, the uniformity of all the MSS. of **Y** show that they belong to one and the same recension, different to that underlying **L**.

31. There are, moreover, other differences which point to these independent versions. Thus in 5. 4 the variations in reading considerably alter the sense of the passage. **כד אנתן** מן קדם יהוה דעמא בית ישראל לא צנן למחרט. Thus: **ולמייתב לותיה**. It is difficult to say which reading is to be preferred. Both give good sense, but **L** seems to connect with the previous verse, 5. 3, slightly better than **Y**.

32. Likewise in 1. 8, the two versions show material difference in the thought expressed. **אביעא להוּן למחמי גלוּתָא**. It is possible that **L** has an independent text, but since the context requires some such text as **Y**, it seems more likely that the latter is the correct and more original reading. The variants in **L** can then be accounted for through scribal error. **למחמי was** probably **למחמי**; and a later hand found it necessary to correct **ל** to **להוּן**.

33. Further illustrations of this divergence between **L** and **Y** are shown in the following passages: 1. עשרה י. שירתא אהאמרו בעלמא הרין שירא דין משבח מן כולהוּ 1. ; בני גלוּתָא בעדין דיפקון מלותא 1. 5⁵⁰; וצלאתה חנה בנבואה ואמרת מן 1. 5. ; בעירן דהו יתבין עמא בית ישראל 2. 2. ; ואהי עסיקא 5. 2. טובא ראתעהדר לבון. אנתנליה עלכון רחמתכון 5. 8.

34. In 5. 14 **L** and **Y** differ essentially in the order in which the names of the tribes are given, as well as in the names of the precious stones on which the names were engraved: (5) יששכר (6) גולן (7) נפתלי (8) דן (9) גדי (10) אישר.⁵¹

35. The names of the precious stones differ almost entirely, those of **Y** agreeing with the Hebrew text in Exod. 29. 17 ff. and 39. 10 ff. The names in **L** are apparently Arabic equivalents of the Hebrew: ⁵² (1) أحمر (אַחֲרָם) (2) عقيق (עֲקִיק) (3) يعفرن (עַفְרָן) (4) كحلي (כְּחָלֵי), (5) أصفر (אַסְפָּר) (6) زمرد (זְמַרְדָּה) (7) بيرل (בִּרְלָה) (8) طفاج (טְבָאָת) (9) أفندور (אַפְנָדוֹר) (10) مربين (מְרִיבֵּן) (11) فیروزج (פִּירּוֹזְג) (12) طفاج (טְבָאָת). ABC have margins or superscriptions giving other names of precious stones in place of those in the text. AB have ten such substitutes, three of which agree with **L**, while C has all its ten substitutes agreeing with **L**. EF have no corrections.

36. A further divergence between **L** and **Y** is to be noted in: 5. על ציון כלילא דרובה דקדשא נלפָן על תרי 14.

⁵⁰ Cf. T 1 Sam. 2. 1. **ברוח נבואה ואמרת**.

⁵¹ **L** and **Y** agree as to the other six names, all reading: (1) רָאוּבֵן (רָאוּבָן), (2) שְׁמֻעָן (שְׁמֻעָן), (3) לְוִי (לוּי), (4) יְהוּדָה (יְהוּדָה), (5) יְבִנְיָמִין (בִּנְיָמִין), (6) יְסָפָךְ (יְסָפָךְ). C, however, reverses the order of (5) and (6) of **Y**. It is noteworthy that **L** follows the order of the names given in T J Exod. 39. 10 ff., but **Y** agrees with none of the orders recorded in the Pentateuch.

⁵² Cf. S. Landauer, *Orientalische Studien*, pp. 505, 506.

⁵³ AB agree with **L** and write **אַחֲרָם**.

⁵⁴ AB read **נוֹפֵךְ כְּחָלֵי**.

ובההיא יומה אנה פלחא למרי עלמא רחומי 3. 6.⁵⁵; עסר מרגליתא ובchein אף אנה לחנניה מישאל 9. 7.; ורחומי אשרי שכינת קודשא ביני, ועוריה.

37. The differences cited below are mostly in individual words which continue to bear out the impression that **L** and **Y** are independent in their text origin. ; ברוח נבואה 1. 1. ; גננותא 1. 2. ; כמא יאוזן עובך ברתי חביבתי 15. 1. ; מוי דמא 9. 1. ; נבונתא 1. 2. ; כמי יאוזן עובך ברתי חביבתי 15. 2. ; מפישר 2. 5. ; פתנמי דיהוה 5. 2. 16. ; חוויך 14. 2. ; לנלהטה 2. 8. ; מפישר 2. 5. ; פתנמי דיהוה 5. 2. ; נוברין צדיקיא משתלחין 12. 4. ; כמה יאוזן 2. 4. ; בני כנישתך 1. 4. ; אוחגנלו 4. 5. ; לנוה נהיין 14. 5. ; באנפי 11. 5. ; שמעין 10. 5. ; אוחגנלו 4. 5. ; לנוה אלכנדורים מלכא עליון 8. 6. ; דוכסן 8. 6. ; ואסיקינון 2. 6. ; בעשיות דשלט 11. 7. ; למקרבה 7. 6. ; בנורין 2. 7. ; ומה טיבכון 1. 7. ; לריישא ; ואי מתחכפיין 7. 8. ; דאיינן סניין 7. 8. ; למיפק 4. 8. ; בחריא 1. 8. ; ואפילו איז מסכינא היא 9. 8. ; דמלילו 8. 8.⁵⁶ ואפילו איז מסכינא היא 9. 8.⁶⁴; דמלילו 8. 8.⁶⁵

B. FULLER READINGS.

38. In the following passages **L** preserves fuller readings than **Y**. Most of these appear to be additions or expansions made by a later hand. These apparent additions of **L** are placed in brackets: 1. 1. ; [וחילותה] רחיבוהי 9. 1. ; [ובעירן] 2. 2. ; [בַּיְהָיָה זִמְנָא] אמר יהוה 13. 1. ; על [קדל] תורא כל [דרא] אינשי 7. 2. ; די אנה סטיא מן אורחא דתקנא קדרמי⁵⁷ ואיהוא בית מוקדשא הרין [ראתני לי 7. 3. ; ועמא בית] ישראל 4. 3. ; קרבא⁶⁶

⁵⁵ Curiously enough A has the same reading as **L** (excepting דרחה בא which A reverses in order). This reading seems superfluous. It probably was originally a gloss which later crept into the text of **L**. Some later hand corrected A from **L**.

⁵⁶ Cf. Hebr. text.

⁵⁷ **Y** nearer Hebr.

⁵⁸ **Y** is better = 'heroes'. F reads נוברי.

⁵⁹ **Y** somewhat better. Cf. T 2 Kings 17. 6.

⁶⁰ שמעתתא שמעתתא, unusual pl.; correct form is שמעתת.

⁶¹ Cf. 8. 4

⁶² **Y** nearer Hebr. text.

⁶³ Cf. 6. 2.

⁶⁴ **L** is better; cf. Hebr.

⁶⁵ Cf. Hebr.

⁶⁶ Cf. Deut. 2. 14; 2. 16.

לחי אבניה [די אצעע תמן משה ३. ३. ; על ידו במלכא שלמה בר דור] חנא רמתלחה דעבר שלמה מלכא בעירניא ההייא ית [ז. ३. ; בחורב] ז. ५. ; רברבי [כניתחא] १. ४. ; חנא רמתלחה ארבעה עסער יומין [בשנולין] [דססנונא] २. २. ; עטמיאו [ולישניא] [טטעמיא] ६. ८. ; דקוקון [טטעמיא] ७. ८. ; יומדן [ליה] १. ८. ; [דמבי] מיתיא ३. ८. ; פליג ^{६०} עטיה ३. ८. ; יומדן [ליה] १. ८. ; [מלכחותא].

39. In the following passages it is difficult to say whether the fuller readings of **L** are expansions of the original or whether the shorter readings are abbreviated forms of what originally were fuller : ; אחא [זמניה] למפטר १. १. ; נרפי [עננא] יקרא [דיהוה] २. १६. ; רהכריין כתיב [שירא הרין] १. १. ; סטר १६. ४. ; פלח [וצלי] קדם יהוה ३. ६. ; לארעה צדיא [וירקינה] ३. ५. ; [צדיקין] ועסיקין २. ६. ; מדרהב [וכספ] ६. ५. ; דרומה [הות] בוציניא ७. ८. ; ידיהון [בצלו] ७. ८. ; קנאחא [למרי שמייא] ६. ७.

40. There are a few passages in which **Y** is fuller than **L**. They are mostly of little consequence : ; אמרו י. ४. ; איברין יחרננסון १. १. ; [עמא] בית ישראל १. ५. ; קדם ריבון כל עלמא ; [כל] עלמא १२. १. ; גלות כנשחא דישראל १. ८. ; [ואיכרין] ישרו ; יברוי १६. २. ; [עמא] בית ישראל १५. २. ; עמא [בית] ישראל १. १४. ; [בית] ישראל ३. ४. ; אנה קיימית [במיירין] ३. ५. ; צדיקי [דרא] ४. ५. ; ענת כנשחא דישראל [ואarterת] ३. ५. ; [עם כל] מני [שבח] בוסמי ६. ९. ; למריה [דרעלמא].

C. EXPLICIT READINGS.

41. There are a number of cases in which the text of **L** is more explicit than that preserved in **Y**. It is hardly possible to say which are the original readings. קדם १. १. ; עיל יהי २. ४. ; הוה [נפק] ריהוון १२. १. ; [יהוה] תקיפה דישראל ; יקרא [דיהוה] ३. १०. ; מן [תרין] סטריהון १४. १. ; [יהוה] לבית ;

⁶⁷ Cf. T 1 Kings 8. 65. **L** appears to be a gloss.

⁶⁸ **L** reading unnecessary.

⁶⁹ **L** smoother.

⁷⁰ AB erroneously write עליה.

⁷¹ Cf. T Isa. 30. 29. קדם תקיפה דישראל

⁷² Cf. 7. 9.

מלכי 8. 8. יצחק [בריה] 17. 2. עביו . . . ענלא [דרהבא]
[שמייא].

42. **Y**, too, has a number of explicit readings not contained in **L**. 1. 6. אֱלֹהִי ; עָדָם דָּאשְׁלָחַ [לְהַוֵּן] מֶלֶךְ מֶשְׁיחָא 8. 1. אֱלֹהִי ; 2. 4. לְאַבָּרָהָם [אַבּוֹבָן] 12. 2. הָא בְּכִין נָחַת מָשָׁה [מִן טוֹרָא] 14. 1. וּמְסָרָה 5. 2. קְבִילָה [בְּרֻעָוָא] יְתִת קְטוּרָה בּוּסְמִיךְ 1. 5. ; וּחַכְמִיאָה [דִּישְׁרָאֵל] 5. 1. אַבָּרָהָם [אַבּוֹבָן] 11. 5. יְתִהְוֹן ; 7. 9. אַבָּרָהָם [אַבּוֹבָן] 11. 5. יְתִהְוֹן.

43. **L** has a fondness for full names, for specific titles, and for exact localizations which **Y** almost consistently omits. 1. 9. יַעֲקֹב [אַבּוֹנָא] 15. 2. 4. וַיָּאָ [דָּסְפָּה] ; 3. 4. לְמֶשֶׁה 5. 6. דִּיְהַוְשָׁע [בְּרַנוּן מִשּׁוּמְשִׁנָּה] 3. 4. דִּמְשָׁה [רְבַּהֲוָן] ; 3. 4. נְבִיאָה [נְבִיאָה] ; 6. 4. שְׁלֹמָה מֶלֶךְ [דִּישְׁרָאֵל] 7. 3. 7. יְהַוְשָׁע [בְּרַנוּן] ; 4. 4. שְׁלֹמָה 1. 5. 5. 4. בְּלַשְׁמָן [זְוֵן] 5. 5. 4. אַבְּהָתְתָלָה 14. 5. 5. 4. דִּצְרָקִיהוּ מֶלֶךְ [דִּיְהַוְדָה] 7. 6. 2. וּרְוּכְבָּל [בְּרַשְׁתְּחִיאֵל] ; 6. 4. 8. 12. שְׁלֹמָה [מֶלֶךְ] בִּירוּשָׁלָם 14. 8. 12. שְׁלֹמָה [מֶלֶךְ] שְׁלֹמָה 12. 6. לְ[מֶלֶךְ].

44. There are two instances, however, in which **Y** preserves fuller titles than **L**. 2. 7. מְשָׁה [רֵיבָהּוּ דִּישְׁרָאֵל] ; 8. 13. شְׁלֹמָה [נְבִיאָה].

D. ORDER.

45. In the following passages the order of certain phrases in **L** differs from the order preserved in **Y**. Most of these passages, however, retain a better sequence in **Y**. 1. 12. וְחִילּוֹתָהָיו רְתִיכָהָיו וְפְרָשָׁוֹהָיו 9. 1. פְתַחְוּ וְאָמְרוּ כְּחַדָּא 1. 5. 7. דִּיאָי וְמִשְׁבָּח אַתְּרוֹנָא 3. 2. וּבְעָדוֹ עֲנֵל דָּרָהָב וְעִירְבּוֹבִין דֵּי בִּינְיוֹן 2. 8. 9. כְּנִישָׁתָא דִּישְׁרָאֵל אָמָרָה 16. 4. עַל טוֹרָא דָּחָוְרָב לְמֶשֶׁה 6. 9. כְּדָשְׁמָעוֹ 1. 6. רְחַמֵּין עַלְיוֹהָן 15. 5. 7. אַנְתָּא בְּעֵיא . . . אַנְתָּא צְבָיא 7. 6. 9. עַל חֻוְטָרָא 6. 7. יְרִחָן וְרִישִׁי שְׁנִין 5. 7. ; בְּהַוֵּן קְרָבָא 9. ; וּבָן אָמְרוֹ

⁷³ **Y** nearer Hebr. cf. Exod. 32. 15.

⁷⁴ Cf. Josh. 19. 47.

⁷⁵ Only C^{mg} writes מְטֻרְוָנָא ; **Y** uses which is wrong.

⁷⁶ C apparently agrees with **L**, although it does not preserve the full text. Cf. 5. 9, &c.

וערך מן קומ שלמה ואול 12. 8. מלכא שלמה 7. 7. ; ברהתייא אשמעני אורייתא כל מיליך 13. 8. ; למצרים.

E. VERBS.

46. In the cases cited below **L** and **Y** use different but cognate verbs. Thus in 1. 16, **L** reads פִּישֵׁן, Pael pt. act. of the root פּוֹשֵׁ, while **Y** has פְּשֵׁן from root פּוֹשֵׁ. ⁷⁷ In 6. 2 **L** has נִבְכֵּן from the root נִבְכֵּ to collect, gather (flowers, &c.), נִבְיֵּן from the root נִבְיֵּ, which, while having the same meaning, is used generally of debts or taxes. In 6. 9 **L** and **Y** have a pt. pass., meaning 'to be devoted to', in **Y** is found as יִחְדֵּא from the root יְחִידָה.

F. SUFFIXES.

47. In the following passages **L** differs from **Y** in having nouns in the absolute form, while **Y** appends some personal suffix. Thus in 1. 3. 1. 6. 4. 16. ; לְעַמָּא בֵּית יִשְׂרָאֵל ⁷⁸ ; אֱלֹהֵי א. 1. ; וְעַמָּא בֵּית יִשְׂרָאֵל 1. 6. 4. 16. ; 4. 9. ; אֱלֹהֵי 6. 7. ; בְּרִיה רְחוּמָא 2. ; בְּגָלֹתָא 5. 2. ; בְּוּסְמָנִין 10. 4. ; נְטִיר לְכָרְמָא 11. ; נְסָפָא 8. ;

In the following passages **L** has personal suffixes attached to nouns which **Y** omits. Thus עַמְקֵן 1. 6. ; טְעוֹתָכֵן 1. 1. ; עַמְקֵן 13. 1. ; וְשִׁיחֵק 12. 4. ; וְשִׁום טְבֵדְקֵין 10. 4. 4. ; דְעַמְקֵן 7. 4. ; אֲוֹרִיתֵי 3. 5. ; דְיִנְיךָ 5. 7. 8. ; זְעַמְטִיךָ 5. 6. 5. ; חֲבִימֵי 13. 5. 5. ; בֵּית מְקָרְשֵׁי 1. 5. ; בְּהַנְּיֵךְ 8. 8. ; עַמְיֵךְ 8. 4. ; מְן אַרְעֵךְ 1. ; לְעַמְיֵךְ 7. 8. 4. ;

G. NUMBER.

48. In the following passages, while it is immaterial whether we read sing. or plur. in the text, **L** differs from **Y** in number: 1. 4. ; וְפְטִירֵין 9. 2. ; פְתָנֵמי 5. 2. ; בְּשְׁפּוֹלָא 4. 1. ; בְּאַתְּכָלָא 8. 7. ; בְּכִרְמֵנָא 13. 7. ; בְּצִיְנָא 4. 16. ; אַיְלֵנָא 12. ; דְגַנְדָּרָא 7. ; כְּרִימֵנָא 8. 8. ; מְנַנְּנָא 4. ; אַיְלֵנָא 80.

⁷⁷ Although C has פְּשֵׁן and E פְּשֵׁן, they also are derived from פְּשֵׁן.

⁷⁸ Cf. 7. 6.

⁷⁹ Cf. Onk. Exod. 32. 7.

⁸⁰ **L** refers to **Y**, דְגַנְדָּרָא to לְמַנְיֵךְ.

GRAMMATICAL VARIANTS

49. Difference in orthography, phonetics, morphology, and syntax are also to be noted between **L** and **Y**. While each variant taken by itself would not prove significant, the sum total of their differences bear out the impression that the Yemen MSS. issue from a source independent of **L**.

A. THE ORTHOGRAPHY OF L.

50. Characteristic of the orthography of ל is its decided preference for final ה. It writes מה almost invariably, but occasionally we find a final א, as in שבעא, בניין, שיתה. Further, ל prefers to use " to י; thus we have משראיתה, נבייא, דמלין, יהוין.

B. PHONETICS.

I. *Consonants.*

51. The following consonantal differences are to be noted between **L** and **Y**: 8. 5, רְבָּןָן **Y**, רְבָּנָן **L**; 7. 6, **L**, רְבָּןָן **Y**; 4. 12, בְּרָתִיָּה **Y**, בְּרָתִיָּה **L**.

2. *Vowels.*

In half or completely closed syllables ä is changed to ē or ī, as, 2. 5, לְאַתָּה, ABE; 8. 11, אַיִתְּחִי לְ; 14. בְּעִדְבִּיהָ לְ, בְּעִדְבִּיהָ. When followed by a labial ī becomes ū, as, 1. 7, לְכַחְמָתָא יְ, כְּחַמְתָּא יְ; 14. בְּמִירָא יְ, בְּמִירָא. ū or ō is changed to ī in 4. 14, לְכַחְמָתָא יְ. In 5. 13, likewise, לְ has and יְ, בְּמִירָא יְ.

⁸¹ C erroneously pointed the word **גָּבָר**. L is probably correct; cf. G. Dalman, *Grammatik des Jüdisch-Palästinischen Aramäisch*, Leipzig, 1905, p. 105; hereafter abbreviated 'Gr.'.

⁸² Probably מְרַדְּכֵי is the better form; cf. play on מְוַרְאֵה.

C. MORPHOLOGY.

1. *Verbs.*

52. Peal: Pf. 3 m. s. A number of instances of forms with י are found in **L** which **Y** omit: 1. 14 וְקִטְלִל; 3. 3 וְקִטְלִיל; 1. 14 וְקִטְלִיל; 3. 3 וְקִטְלִיל; 6. 8 וְכִנְשִׁוּ; 8. 7 וְחִיבָּא; 8. 7 וְחִיבָּא. Pt. act. f. s.: 8. 13 וְיִתְבָּא. Inf.: **L** writes regular form with מ, but **Y** has the unusual form without מ: 1. 7 מְחַבֵּלָא; 2. 9 מְחַבֵּלָא. Inf. and ע"ז: 1. 7 לְ[מְ]חַבֵּלָא; 2. 9 לְ[מְ]חַבֵּלָא. Inf. and ע"ז and **L**: 1. 7 לְ[מְ]חַבֵּלָא; 5. 4 verbs: **L** writes forms with י, **Y** without: 1. 7 לְמִיחַבְּ; 5. 4 לְמִיחַבְּ; 7. 9 לְמִיחַבְּ; 7. 9 לְמִיחַבְּ. Pael pf. 3 m. s., 6. 2, **L** קָבֵל **Y**, קָבֵל **Y**; Aphel pf. 3 pl. 5. 7, וְאָבְלָנוּיָה **Y**; impf. 3 m. s. 8. 4, אָחֹזְיָה **L**; impv. m. s. with suff. 2. 14, לְדָבֵר **Y**; 2. 14, לְדָבֵר **Y**; 8. 4, אָחֹזְיָה **L**; inf. 5. 12, לְאָמַתָּה **Y**; 8. 6, לְאָמַתָּה **L**; inf. 5. 12, לְאָמַתָּה **Y**; 8. 6, לְאָמַתָּה **L**; Ithpeel inf. 1. 10, לְאַתְּהִבָּא **L**; 1. 10, לְאַתְּהִבָּא **Y**. Ishtafal pf. 3. 6, וְאַשְׁתַּזְבֵּב **Y**; 7. 3, וְאַשְׁתַּזְבֵּב **L**. Quadrilateral, pt. pass. 7. 3, מְתַפְּרָנִים **Y**; מְתַפְּרָנִים **L**.

2. *Nouns.*

53. The form בָּסְמָנִין = 'spices' is to be found only in **L**, while **Y** uses בָּסְמִין.⁸³ Cf. 4. 6, 4. 10, 4. 13, 4. 14, &c. The form בָּלְסָמָן, too, is found only in **L**, cf. 7. 17, and in 2. 15 we find in **L** (בָּלְסָמָן), while in **Y** (בָּלְסָמָן). In the majority of cases **L** writes the word 'sanctuary', as מְקוֹדֵשָׁא, and in a few instances as מְקוֹדֵשָׁא. While it is uncertain what vowel is intended over the מ in the latter cases, **L** alone has an ū vowel for this word. **Y** writes either מְקוֹדֵשָׁא or מְקוֹדֵשָׁא. Cf. 1. 8, 17; 2. 14; 3. 6, &c. **L** has singular noun forms in 1. 8 רְעוּתָא for **Y** רְעוּתָה⁸⁴ 'shepherds', and in 2. 15 בְּכַרְוֹתָא⁸⁵ for **Y** בְּכַרְוֹתָה 'first-born'.

⁸³ In 4. 10 C uses form בָּסְמָנָהָן.

⁸⁴ **D** writing only one noun, רְעוּר, has correctly the singular אֲעַזְּבָר, but **F** incorrectly writes the singular with two nouns.

⁸⁵ Jastrow gives this form; cf. p. 170 a.

54. The following further differences are to be noted between **L** and **Y** in their noun forms. The first of the cited passages is **L**: 1. עִירְבּוֹבִין⁸⁶ (1), mixed crowd; 1. 16 אשַׁתָּחָא⁸⁷ אֲשֻׁוֹתָא⁸⁸, בְּפּוֹרִיָּנָא, frame wall; 2. 14 דְּרִינְתָּא⁸⁹, steps; 3. 9 מְבִלְיָא⁹⁰, species of cedar; 3. 11 דְּמַטְלָה⁹¹, booths; 4. 3 אֲרְכִּינִין⁹², chiefs; 4. 6 נְפִרְיִי⁹³, demons; 4. 8 דְּרוּן⁹⁴, gifts; 4. 14 אַקְסִיל⁹⁵ אַלְאָוֹן⁹⁶, 5. 3 מְסֻאָבְתִּיך⁹⁷, uncleanness; 5. 15 אַנְיָסָא⁹⁸ נְלִמְשִׁין⁹⁹ [c], species of cedar; 6. 6 אַנְיָסָא¹⁰⁰ נְלִמְשִׁין¹⁰¹ [c], גְּלִמְשִׁין¹⁰², 6. 6 נְלִילָא¹⁰³, 6. 9 שְׁלִמְתָּא¹⁰⁴, perfect; 7. 5 פְּרִקְתִּינִין¹⁰⁵, 8. 1 יְנוֹקָא¹⁰⁶, נְיִקָּא¹⁰⁷ [c].

3. Relative Pronoun דַּי.

55. **L** has a preference not shared by **Y** for writing the Relative **דַּי** as a separate word; consequently we have a number of passages in which **Y** joins the particle to the following word; cf. 1. 9, 12; 3. 10; 4. 1, 4, &c.

⁸⁶ Cf. T. Num. 11. 40, Gr. 164.

⁸⁷ The pointing of the manuscripts clearly indicates that נָא is suff. Hence 'in our —'. This at once makes it impossible to translate with Levy, 'in the Thalamus' (290 a). Jastrow 1146 b translates, 'our lot', combining the word with Tal. בְּפּוֹרִיָּנוּ, Ber. 16 b (so Rashi בְּנֹרְלָנוּ). But the reading of the Munich MS. (vocalized בְּפּוֹרִיָּנָא: a sort of Keri), so also Y. Ber. 7 d bottom, suggests the translation 'in our bed'; so Kohut, Sup. 16, note 4. Certainly in our text precludes any other translation. Cf. also Mid. R., *a. l.*

⁸⁸ **L** is better with suff., cf. Hebrew בְּתַלְנוּ. But the form אשַׁתָּחָא is better. Cf. Nöldeke, *Mand. Gramm.*, 113, 98, note 2; Nöldeke, *Neue Beitr.*, 143, note 4, 144.

⁸⁹ It is probable that **L** is the correct reading.

⁹⁰ Cf. ἀρχων.

⁹¹ Cf. Gr. 165.

⁹² **L** is better. Cf. δᾶρον.

⁹³ The Ar. reads as one word אַקְסִילַלְאָוֹן. Cf. Jastrow, 113 a, ξυλαλόη, ἀγάλλοχον, pieces of aloe-wood.

⁹⁴ Cf. the passages.

4. *Preposition* מִן.

56. In a number of passages **L** assimilates the preposition מִן to the following word, while **Y** retains it as a separate word. There are, however, a few instances in which **L** does not assimilate מִן, while **Y** does; cf. 1. 2, 9; 2. 1, 14; 6. 2, &c.

5. *Adverbs.*

57. **L** always writes the adverb **הַכְדִין** = so, while the MSS. prefer **הַכִּין**. **L** always writes **אַלְתָּן** = but, while the MSS. write **אַלְתָּן** or **אַלְתָּן**. In 3. 7, **L** writes the adverb **צַיְבָחָר** = a little, as one word, while **Y** writes **צַיְבָחָר**. In 8. 4, **L** writes **מֵהַ דַּי**, while **Y** shortens the form to **מֵהַ**.

6. *Conjunctions.*

58. **L** always writes **הַכְמָא**, **הַיְכָמָה**, while **Y** writes **הַיְכָמָה**, and sometimes **הַיְכָמָה**. In 2. 6, **L** writes **אַוְפָ** ‘also’, **Y** **אַגְּ**.

D. SYNTAX.

1. *Absolute and Determinate States.*

59. **L** seems to have a stronger preference for nouns in the determinate state than has **Y** which prefers the absolute form; cf. 1. 11; 2. 5; 3. 5 **לְאַרְעָא**⁹⁵; 5. 5; 5. 8; 5. 1; 6. 2, &c. Though few in number, cases are not wanting in which **Y** has the determinate, and **L** the absolute form. 1. 9; 4. 6 **בְּוֹסְמִין**; cf. further 2. 17; 4. 16; 7. 1; 8. 6; 14, &c.

2. *Periphrastic Genitive.*

60. (a) There is a large number of passages in which **L** expresses the genitive relation with the relative **דַי** or where **Y** omits the relative. Apparently **L** has adopted, in these instances, the construction of the later language,

⁹⁵ Cf. T Deut. 26. 15.

while **Υ** retains the older construction.⁹⁶ There are, however, a few instances in which the tables are reversed; cf. 1. 10, וְפָתָנָמִי דָּאוּרִית 3 and 2. 12, 14; 5. 10, עַל יְדֵי רִישְׁעָה 1; 15; 6. 5; 8. 8. But 7. 6, לְמַרְיִ עַל מָא 7; לְאַלְהָא שְׁמִיה 13.⁹⁷

(b) **L** prefers to affix a pronominal suffix to a noun governing the genitive, and **Υ** places it in the absolute. Thus 1. 9, רָוּנִיה דָּאַבְּרָהָם 6; בָּזְכָּרְתָּה דָּאַבְּרָהָם 3; and 5. 7; 8. 7. But one case is found in which we have the reverse; 7. 11, בָּאַוְרָחְתָּה דָּמְרִי עַלְמָא.

3. *Relative* 7.

61. In the following passages **L** substitutes a preposition for the relative pronoun **ר** of **Υ**. Thus 1. 5, דָּמְלָאָכְיָא, בָּמְלָאָכְיָא; 5. 10, לְמַרְיִ עַלְמָא. In 7. 13 the case is reversed, **Υ** using the preposition for the relative of **L**, פָּוֹרְקָנָא דָּעַמְאִי, פָּוֹרְקָנָא לְעַמְאִי.

4. *Suffixes*.

62. In a number of cases **L** expresses the object of a verb as a separate word, while **Υ** employs pronominal suffixes. Thus: 5. 7, אַדְבִּיקָו לִי; 5. 5, אַוְבִּילָו יְתִיחָה; 8. 6, שָׁוִי יְתִין לָהּ.

5. *Pronoun*.

63. **L** and **Υ** differ in several passages where a personal pronoun is included in either text for the sake of emphasis. Thus: **L**, 1. 1, לְמַהְיוֹ אִיּוֹ 12; פָּתָח פּוֹמִיה אִיּוֹ 1; אִינּוֹן 4; **Υ**, 4. 8, לְמַהְיוֹ אִיּוֹ 12; פָּתָח פּוֹמִיה אִיּוֹ 1. **אַחֲרֵי**.

6. *Ethical Dative*.

64. In 2. 3, **L** differs from **Υ** in omitting an ethical dative; אַזְׁלֵי מִיבָּא.

⁹⁶ Cf. Margolis, *Manual of the Aramaic Language of the Talmud*, Munich, 1910, p. 63 ff.

⁹⁷ Cf. BA, Ezra 5. 5, 12; 6. 9, 10.

7. *Particle יְהִי.*

65. The objective particle **יהִי** is less frequently omitted in **L** than in **Y**. Cases of omission of the former occur in 3. 4; 5. 4; 7. 1; 8. 7; of the latter, in 1. 4, 6, 14; 3. 3; 7. 2, 6; 8. 5.

8. *Adverb and Conjunction.*

66. In the following passages **Y** substitutes the conjunction **וְ** to convey the meaning either of the adverb **כִּי** or of the adverbial phrase **כִּי וְמַבְתָּר** 1. 16; 2. 16 **וְאָמָרְתָּ** 2. 14; 2. 16 **וְאִינָן.**

9. *Gender.*

67. The noun **עֵין** being of common gender, **L** and **Y** construe it as feminine and masculine respectively; cf. 6. 9; 8. 8. Likewise **נְהִינָּם** of common gender is taken by **L** as a masc., while **Y** takes it as a fem.; cf. 8. 6. In 1. 1, **L** writes the pf. fem. **בָּזָן דָּתְהִיבָּת לָהּ בָּרְךָ**, apparently being influenced by the indirect object **לָהּ**, while **Y** writes the masc., agreeing with the direct object.

10. *Verbs.*

68. Peal: in 4. 16, **L** employs an impv., where **Y** writes an impf.: **וַיַּקְבִּיל** and **וַיַּקְבִּיל**.⁹⁸ In 8. 13, **L** writes pf., and **Y** an act. pt.: **עָבְדָא עַבְרָת**. In 8. 12, **L** writes a pt., **Y** an impf.: **יִשְׁלַט** and **יִשְׁלַט**. In 4. 8, **L** and **Y** differ as to the person: **L** **תִּשְׁעַלְן** and **Y** **תִּשְׁעַלְּן**.⁹⁹ In 4. 13; 8. 1, **L** has pt. pass., **Y** pt. act.: **וּמְסִירָא** and **וּמְסִירָא**, **וּרְחִימָן** and **וּרְחִימָן**. In 8. 13, **L** uses the inf., **Y** the impf.: **דִּימֶר לְמִימֶר**.¹⁰⁰ In 4. 15, **L** and **Y** use the Pe. and Pa. pt. respectively: **דְּמַנְסְּכִין** and **דְּנַסְּכִין**. In 3. 10, **L** has Pe. and **Y** Aphel: **דָּאשְׁלָם** and **דָּאשְׁלִים**. In 8. 1, **L** uses the Ithpeel pf., **Y** the pt.: **מַתְגַּלְיִי** and **מַתְגַּלְלִי**.¹⁰¹ In 8. 4, **L** has

⁹⁸ **Y** is better.

⁹⁹ **L** is more consistent in its person, though **Y** is not in error.

¹⁰⁰ Act. pt. better. ¹⁰¹ **L** is somewhat better. ¹⁰² **Y** is better.

Ithpeel pf., יְהִי the Ithpaal pf.: **אָתַּה עָכְבָּו**, **אָתַּה עָכְבָּו**. In 8. 4, לְ uses Ithpeel pt., יְהִי Ithpaal pt.: **מִתְנַחֵן**, **מִתְנַחֵן**. In 8. 4, לְ writes a Shafel while יְ has an Ishtafal: **דִּישְׁתִּיצְׁזֵן**, **דִּישְׁצֵזֵן**.

II. *Prepositions.*

69. In the use of prepositions the following syntactical differences are to be noted between לְ and יְ. In 1. 6, לְ omits the preposition לְ although the verb **פָּלַח** generally requires it, but יְ reads **לְמַפְּלָחָה** **לְמַטְעָוָתָה**. In 3. 10, לְ uses **מִן** pleonastically before **עִלִּיה**, while יְ writes **עַלְוָה**. Although unnecessary, in 2. 7, לְ uses בְ¹⁰³ in instrumental sense, while יְ omits it: thus: **פָּתָחִי** **פָּמִיה** יְ, **פָּתָח** **בְּפָמִיה** לְ. In 2. 16, לְ slightly alters the sense by its use of a different preposition to that of יְ: thus לְ writes **דְּחָרֵב** ¹⁰⁴ יְ, **כְּפָתָחָנָם** **דְּחָרֵב** ¹⁰⁴ יְ. In 3. 11, while לְ omits the preposition, יְ uses a בְ in a local sense, thus: **וְעַמְּאָדָבְצִיּוֹן** יְ, **וְעַמְּאָדָבְצִיּוֹן** לְ. In 5. 4, 7; 7. 12, לְ uses בְ in a local sense, while יְ uses לְ to indicate direction toward, thus: 5. 4, 7, **וְאֶנְגָּלִי** **יְתָהּוּן** **בְּלֹחֶלֶחֶת** **וּבְּחֶבְרָה** ¹⁰⁵; 5. 7, **וְאֶנְגָּלִי** **יְתָהּוּן** **בְּרַבְלָה** **וּבְּרַבְרָה**; 7. 12, **וְאֶנְגָּלִי** **יְתָהּוּן** **לְאַרְעָא** יְ, **אֶנְגָּלִי** **יְתָהּוּן** **בְּאַרְעָא** לְ. In 6. 12, לְ uses the preposition לְ after the verb and **דְּרָמִין** **בְּנוּפָנָא** יְ, **דְּרָמִין** **לְנוּפָנָא** 13; 7. 6, מְחִילָן, while יְ uses בְ; 7. 6, **דְּרָמִין** **לְאַבְרָהָם** יְ, **דְּרָמִין** **לְאַבְרָהָם** לְ. After a verb signifying appointment to something לְ uses no preposition, while יְ makes use of a לְ; thus: 7. 6, לְ writes **מְלָכָא** **דָּתָמְנִי** **עַלְכָּךְ**; 7. 12, לְ repeats the preposition בְ before each of the two nouns governed by the same verb, while יְ employs the preposition but once. In 7. 14 the case is reversed. Thus 7. 12, לְ writes **בְּקָרְיוֹ** **גְּלוֹתָא** **וּבְפָלְכִּי** **לְ**.

¹⁰³ Cf. *BDB*, sub. בְ.

¹⁰⁴ Cf. T Num. 21. 24. **לְפָתָחָנָם** **דְּחָרֵב** ²⁴.

¹⁰⁵ Cf. T 2 Kings 17. 6. **וְאֶנְגָּלִי** **יְתָהּוּן** **לְאַתְּהָר** **וְאֶתְּהָבָר** **וְיְתָהּוּן** **לְבָלְחָה**.

¹⁰⁶ Cf. T 2 Kings 17. 6. **וְבָחָרָבָר** **נָהָר** **גּוֹן** **וּקְוִירָי** **מְדֵי**.

¹⁰⁶ C and D incorrectly write **בְּנוּפָנָא**.

בפתחני ספריה ופתחני ל, 14. 7; בקריו גלויה ולבי עממיא צ, עממיא בפתחני ספריה ופתחני אורייתא צ, אורייתא ל and י use different prepositions to express the same idea: 7. 10, ל, 1, 8. דרבנאות פומיה צ, דמגנאות • • • ל, 10, 8. 1, עמנא ל, 4, 8. 4, לירושלים ל, 8. 4; לנא צ, על ירוש' צ.

12. *Miscellaneous.*

70. In the following phrase **Y** avoids repeating the noun, since the connexion is so close as to make it unnecessary : 5. מריشا דשחא ועד סופא 12. The apodosis of the sentence in 3. 10 differing in **L** and **Y**, the position of the conjunction וּ is different : ובחר דאשלם יתיה ושיי ... פרם

ERRORS

A. LEXICAL.

71. As stated above, the text of **L** in many places is much better preserved than in **Y**. All of the Yemen MSS. transmitted defective and faulty readings. Not a few of these are homoeoteleuta, while others are plain omissions.

1. *Homoeoteleuta.*

72. The bracketed words in the following are omitted
 בבחון 6. 2. ; מן [ארזין דנינְהא דעדן ושירתווי יהוֹן מן] 7. 1. ; צ : צ by
 דיתיבין [על נחר 8. 4. ; עינְא בישא וחדר מן עיליהון בגין דלא ישלוט בחון]
 ביום [DSLקְת מון מדברא לאראא דישראל 5. 8. ; דאמנא ודידי רדייבין]
 בראשו [עלעמא לאמשלט בה היכמה 9. 8. ; ומתקנקין על רחמי מרהא ביום]
 דישראל [בכופ 13. 8. ; יודה [בירושלם ומפר יודה] 20. 8. ; דלתת ראשון]
 יומיא את בנישתא דישראל]

2. *Omissions.*

73. The following omissions occur in 2. 2. פלי ב' [בנין] מוקשא 14. 2. ; ובען [צבית] למעבר 12. 2. ; נתירן [לי] 2. 3. ; עמייא [אמרת בנטהה רישראל] 3. 3. ; קריב [תמן] ית קורבנה 17. 2. ; גער¹⁰⁸ [גער]

¹⁰⁷ Cf. Hebrew text.

¹⁰⁸ Cf. *Agad. Shir Hashirim*, *JQR.*, VII.

אשבעית לבן [כnestהא דישראל ביהוה צבאות ובתקופי אדרעה 5. 3. ; אשכחו [ובהיה ברכתא 7. 3. ; בידיכום [וחעבരון ית ירדנא]¹⁰⁹ ; דישראל 1. 4. ; כלהון [אחדידין] בפתחני אורה 8. 3. ; מסחריא להון] כשור רם 2. 5. ; ישות [טב] נזריקיר 10. 4. ; [דהו] דבין 2. 4. ; [יתבי] סנהדרין וציצית נורי [אתכלי מון טפי עיניך] ; [והו דמיין בגולותא] כנבר דמכתא כבר [סלקיות שכינתי מביניך והכדרין אהדורו ואת עברתא 3. 5. ; כנבר דר' ; די השתכהו [בי] ; [מבריך] שכינהא 1. 6. ; עבדין בישין ואנא] קדישית בר [מן]¹¹⁰ 6. 6. ; [דהו] היכמה דכין 6. 6. ; אצדיקו [ית] 5. 6. ; קבלא 1. 7. ; [כמה זותנן] עובדי 10. 6. ; אצדיקין [מכלהון]¹¹¹ ; מתחיה דמלין [פיקודיא] ברימנא 13. 7. ; [דדמן] אגבעתה 8. 7. ; [כבואה] ופליג עמיה [מלכותא] 11. 8. ; [מן] משיריתיה 7. 8. ; [מן] משלוחתא 11. 8.

פתחו 1. 1. There are a few omissions to be found in **L** : 2. 9. דנפקו [קדם] חלין שניין 7. 2. 5. [אי] אthon 2. 4. ; כלהום [פומחים] ובאלפן 4. 4. ; דראשתול [נוברא] עימה 6. 3. ; וחמא [וחוזא] לעמיה אורהיתא דהוא עסיק [ביה]¹¹².

3. Doublets.

74. Errors that appear to be doublets are found once in **L** and once in **Y**. **L**, 4. 4. : לעלמא לערמאית ישראל 1. **Y**, 5. 4. ארבעת 7. 8. ; אוֹלְבָנִין 11. 4. ; כנירא 12. 1. ¹¹² וכבר דבר

4. Scribal Errors.

75. The following scribal errors are to be found in **L** : ארבעת 7. 8. ; אוֹלְבָנִין 11. 4. ; כנירא 12. 1.

Y, on the other hand, has many more scribal errors. 2. 2. 9. ; קבילו או אthon 5. 2. 3. ; מטרונא 2. 14. ; דמלבלא 2. ¹¹³

мотפללים לפני בkol נכה כי קוֹלָק ערב בתפילה. Cf. also Jerus. Sh. 178 b, Mek. 14 b.

¹⁰⁹ Cf. Hebrew text.

¹¹⁰ Cf. Hebrew text. **CE** add דהו, **F** דהוה after היכמה. A verb is necessary, but all the manuscripts have it in the wrong place. **L** preserves the best text.

¹¹¹ Cf. Gr., 232 and 6. 8.

¹¹² Cf. Gr., 232 and 6. 8. It is interesting to note that the Ar. supports the reading of **L**.

¹¹³ Five different readings are preserved in **Y**.

אלו 11. 6. בצחיתה 7. 6. יא הוא 15. 5. ובסתון 2. 3. אני;
ירוש' 8. 4. דלהה, קשותה 3. 8. עלמא 7. 5. ולביהן¹¹⁴;

B. GRAMMATICAL.

I. *Verbs.*

76. The following errors in verbal forms are to be noted in ל: 13. 5. 5. 7. 5. 5. אַתָּפִינָן; ¹¹⁶ אַשְׁכְׁחָנוּהִ 3. 3. סְיוּמוֹ; יְהִי פָתִיחָה. י. 8. 14. מְבֹזֵן 1. 8. 1. מְרֻבִּי; וְמַטָּא (וְמַטָּא) EF); 2. 4. גְּנַךְ 11. 8. 2. הָדוּרִי 16. 2. מְעֻרָב;

2. *Suffixes.*

77. The following errors in suffixes occur in **Y** where **L** has the correct form: 1. 6. מוסיָהּן¹²⁰; 2. 3. פֻקּוֹדִי¹²¹; 4. 1. אַלְפּוֹן¹²⁰; 5. אַשְׁרָהָה¹²¹; 6. 5. אַמְהָה¹²¹; 7. קַרְבָּנְיָה¹²¹; 8. 5. אַסְחָרִיךְ¹²¹; 9. אַשְׁיָתָה¹²¹; 10. לְךָ¹²¹.

3. *Gender.*

78. In 1. 1, L repeats six times an error in the gender of the ordinal following the fem. noun שִׁירָתָא, writing the masc. שׁ, שׁ' שְׁבִיעָה, שׁ' שְׁחִיתָה, שׁ' שְׁחִמְישָׁה, שׁ' שְׁרִיבָה, שׁ' שְׁתִּילָהָה, שׁ' שְׁשִׁיעָה, for the correct fem. readings of י, תְּלִיתִיתָא, תְּשִׁיעָה, &c.

In 6.4, L likewise incorrectly writes ארבע טקסיך for ארבעת ט'.

In 1. 8 and 5. 3, L incorrectly writes the impf. 3 f. pl. יְהִיּוּ and יְהִיּוּן for the masc. of יְהִי.

In 1. 4 and 8. 10, L incorrectly takes וּמְנָא to be a fem. noun, writing וּמְנָא תִּחְיֵת, and וּמְנָא וּבְהַהְיָה. Likewise in 6. 3 it

¹¹⁴ Apparently Y did not understand **לבלוב**, which, of course, is the correct reading.

¹¹⁵ Cf. Gr., 367.

¹¹⁶ Cf. Gr., 372,

¹¹⁷ Cf. Gr., 351.

¹¹⁸ Cf. Gr., 351.

¹¹⁹ A pt. is required.

¹²⁰ CDEF have other incorrect forms.

¹²¹ Cf. above, note 88.

Errors of gender in י are not as frequent; these occur in 2. ; בית מקדשא יאיא 17. 1. ; אימרא חד 14. 1. ; ונפשי יהי 8. 1. סבי בכניתא דישראל אナンחנא מצלן 14. 8. ; ומרות מצראדי דמתليل

4. Number.

79. **L** writes the following plural forms of nouns in place of the singular: 1. מִשְׁבְּטוֹ דָּן 15. 2. רִיחַיָּהוֹן 12. 3. אַחֲוֹתִי ; וְרִיחַיָּהוֹן 9. and the sing. instead of the plur. in: 2. וְנִרְדְּאָ אַחֲכּוֹן 7. 3. אַחֲהָוָה 7.

וְ has the following sing. instead of the plur.: 2. 14
עֲדָרָא דִעֲנָא ; 4. 2 ; 6. 7 דִעֲקָב ; 6. 2 ; 7. 6 מִדְכָרָא
אֲוֹרִיתָא 9 ; נְסִינָא הָרִין 9 ; בְּרִימָנוֹנָא 7 in place of sings.: 6. 8. 9
דְּכַתְבִּין.

5. *Prepositions.*

80. In 4. 3 **L** omits the preposition **ב**, in **בצלותא**; and writes **ב** for **ב** in 6. 4 **ליוםא**; 6. 6 **בקריצתא** 10.

6. *Conjunctions.*

81. In the following passages **L** incorrectly adds the conjunction **ו**: 2. 7 ; **ו** **כ** **ד** **ר** **ד** **י** 14 ; **ו** **מ** **ז** 5. 5 ; **ו** **פ** **ר** **ש** 3. 5 ; and in the following incorrectly omits it: 2. 13 ; **א** **מ** **ת** 10. 7 ; **א** **י** **ו** **יל** **מ** **כ** 8. 2 ; **ו** **ת** **ה** 16. 5. **L** writes conj. **ו** for relative **ו** **מ** **ת** **ב** **א** 11. 1.

In the following passages Y incorrectly adds the conj. וְ: יִמְרֹן בֵּית 1. 8. ; לִשְׁנִיך 2. 4. ; וְעַל 5. 1. אַלְגִּיד.

¹²² Cf. J II, Gen. 49: 5.